

ARTICOLI

V. Russo, *Il centone virgiliano <De panificio> (AL 7 Riese²). Epicità della panificazione*

This contribution offers a re-reading of the Virgilian cento <De panificio> (AL 7 Riese²) transmitted at the top of the Salmasian manuscript. It suggests an emendation whereby *quatiens* replaces *patiens* (v. 1) and new exegetic inputs, supporting the cohesion of the poem and its parodistic verve, obtained through an expert re-use of the Virgilian linguistic materials.

L. Zurli, *Due restituzioni quasi ovvie al centone De ecclesia (16 R, 27 e 29)*

As to *De Ecclesia* 26-30, after evaluating the predicates *instrueret*, *prodere* and *subire*, and the form *tellusque*, the paper criticizes the tendency of nineteenth-century editors of the cento to virgilianize excessively the Salmasian reading, and suggests the emendation *vatum quae dicta priorum / prodere iussa dei, telluris operta subire*; especially, it suggests the emendation of the transmitted *voce* in *vice*, identifying in the cento an allusion to Pontius Pilatus.

L. Zurli, *Un luogo poetico del De ecclesia (16 R, 89-91) sconciato dagli editori*

As to ll. 89-91 of the *De ecclesia*, the paper shows the fine beauty of the transmitted reading, criticizing the hard interventions of ancient and modern philologists.

M. N. Iulietto, *Allusioni al mito di Didone nel Carme del pescatore sacrilego (21 R = 8 SB, vv. 212-214)*

In the poem 21 R (= 8 SB) of *Anthologia Latina*, a hexameter declamation composed in late antiquity in the African area and transmitted by *codex Salmasianus*, the vv. 212-214 allude to the myth of Dido, queen of Carthage. Scrutinizing the peculiarities of the texts' allusive engagements, the expression *aurum ... amissum*, referring to the *Punica virgo*, can be explained – on a first exegetic level – with Virgil and his 'official' version of the myth, but also seems to allude – on a deepest level – to other lesser-known stories about Dido mentioned in Servius' commentary and in Justin (*Historiae Philippicae* 18, 4).

P. Tempone, *'Rivoli' del testo: Regiano, Mariano Scolastico e alcune costanti nella trattazione del tema termale in età tardoantica tra Occidente latino e Bisanzio*

Starting from a textual comparison among the poems of the poet Regianus of the *Anthologia Latina*, of Marianus Scholasticus of the *Anthologia Palatina* and some *loci similes* which can be found in the poems of other late antique authors, such as Luxorius and Dracontius, the article aims to identify a number of constants, in the treatment of the thermal theme, which are common both to the literature of the Western part of the Roman empire (particularly the North Africa) and the Byzantine one in Late Antiquity.

P. Paolucci, *Presenze galliche di Aegritudo Perdicae*

The paper examines the various lexematic correspondences between *Aegritudo Perdicae* and the poetic production by Alcimus Avitus. It goes on, then, investigating the chronology of the works by the Gallic Poet, in order to determine the direction of the imitation and to venture the hypothesis of an early migration of the pagan *epyllion* from Africa to Gaul. Some final remarks, of a prosopographic kind, confirm the tight interchange between the two Roman-Barbarian nations in the second half of the fifth Century.

NOTE

E. Gianquinto, *Antiche chiose di lettura a monte del Codex Salmasianus e un luogo dell'Epistula Didonis ad Aeneam*

The paper shows that the reading *mane* in *Epistula Didonis ad Aeneam* 53 is probably a marginal adnotation interpolated in the text.

G. Giangrande, *Coronatus Explicatus*

Through the philological method of the preservation of the transmitted reading, the paper offers an exegesis of the problematic ll. 17-21 of fr. 1 Zurli by the late antique Poet *Coronatus*.

F. Ragni, *Breve nota esegetica su AL 719a R, 4*

The aim of the present contribution is to investigate v. 4 of the Vergilian cento *Versus ad gratiam Domini*, with particular attention to the multiple interpretations of the word *deductos*.

R. Petrarca, *Nota all'Aegritudo Perdicae, v. 55*

At *Aegr. Perd.* 55 read *cupiens pluma librare*.